1:Campbell E-5 (1954-1955)1964
EH14 Sarakatsani EH14
Zagori

884 156 579 831 He was simple and innocent (ἁπλὸς καὶ ἀθῶος); not simple in the meaning of an absence of intelligence but in a simple singleness of purpose; and innocent in the sense of freedom from guilt or the need to use guile. Such young men, Demetrios added, since they do not know women, are παστρικοί, that is, clean and pure. Male virginity is the ideal. And continence is thought to confer a certain invulnerability on those who face dangers, especially the danger of bullets in war or brigandage. Of sex relations in marriage Aristoteles, a young man of 28, who in every way conforms in conduct and person to the ideal pallikari pattern, was able to say before other men that he was ashamed even to think of them. Sex, sin, and death are related; [581] similarly virginity, continence, and life. The Sarakatsani anticipate marriage with joy, but also with regret. The founding of a family is wholly good, yet marriage, sex relations, and children, [554] inevitably foreshadow death. The pallikari, not the head of family, is the ideal of manhood.

884 554 It is during these years of early manhood that the community begins seriously to take stock of a man. His marriage will be the means of linking two families in affinal alliance, and the assessment of his manliness is one factor which, in part, determines how other people will treat his family. When he is [302] [411] twenty or twenty-one years old and shortly before he goes on military service, he will grow a moustache, and his father, or brother, will buy him a broad-bladed dagger. These are the outward symbols of his assumption of the status of manhood and of his pretension to be a pallikari.

156 884 554 579 578 The community will gradually form an opinion of his prowess as a shepherd, his fearlessness on the high ridges, his devotion to a sick or injured sheep, and his skill in grazing. It is difficult to say how this opinion is formed, since unrelated shepherds seldom work together. Possibly the estimate is sometimes inaccurate. But the critical moment in the development of the young shepherd's reputation is his first quarrel. Quarrels are necessarily public. They may occur in the coffee-shop, the village square, or most frequently on a grazing boundary where a curse or stone aimed at one of his straying sheep by another shepherd is an insult which inevitably requires a violent response. In any case some account of the event becomes public property. If the quarrel occurs before unrelated bystanders, the

776 /265 cont./
751 them salt (44) and incense. (45)
263
783

44. Because of its preservative properties which analogously act as a curative in numerous cases.

45. Incense is a means of purification.

Τουρτίνου Μάρτυρος: Περὶ Τρίβωνος, M.P.G. 6, 667.

828 A young man told us that during his military service he suffered from
263 nightmares. He therefore put a little salt in his pocket and got rid
755 of them. Carsten Hoeg, for his part, (46)

776

46. Ibid., vol. II.

783 has recorded an account according to which the monks of a monastery one
989 day caught a demon that was hiding in the church. They shut doors and windows tight and burned much incense. The demon suffocated.

776 However, these practices are not the only ones. There are others.
787 The following account is very significant:

A young shepherd had left his flock in order to steal some bunches of grapes in the vicinity. Coming back he heard violins that were invisible and could not be accounted for, the melody from which rose up in the nearby ravines and gorges. The shepherd hurridly departed. But as he approached a bridge thrown over a torrent he saw a donkey stretched out in the middle and very near it a cat that circled it and seemed to stand guard over the
[825] sleeping donkey. /266/ Our shepherd immediately understood that these were two demons metamorphosed as donkey and cat (the shapes they prefer).
[411] Thereupon, drawing out his pistol, he fired a shot by pressing the trigger with the fingers of his left hand. Immediately, the cat vanished in the air while the donkey got up, took several steps and exploded with a noise of thunder.

776 There are numerous conclusions that one may draw from this account. The apparition of supernatural beings is accompanied by mysterious music. (47)

47. See farther on, the case of fairies.

[442] The demons may take the shape of an animal and belong to the "left side," or accursed side, of the world which is in two parts the right being

/266 cont./

776 religious and the left, magic. The Sarakatsani, like all Greeks, fire
792 pistols during the mass for the resurrection of the Lord by pulling the
776 trigger with the right hand. (48)
792
811
CH6
[191]

48. See J. Cuillandre: La droite et la gauche dans les poèmes homériques.

Firing a shot with the left hand is a "contrary" movement reserved for the demon who is a "contrary" being; according to the explanations of our herders, the true, the beneficent way is represented by the right hand.
776 Finally, the detonation which frightens men and animals, also terrifies
789 the bad spirits by an analogy intensified and guided by the "contrary" gesture. (49)

49. That noise has warding-off properties is a belief
[151] that goes all the way back to antiquity. Noisy objects were given to children to amuse them, but equally to protect them; see J.H. Harrison: Thémis, p. 17, footnote 4.

776 To these components of Sarakatsani "demonology" are added other categories of evil spirits, the most fearsome among them is Daoutis. (50)

50. See also the description by Madame Hadjimichali: Ibid., A. I. p. [illegible]

[171] The demon Daoutis also figures in the mythology of shepherds throughout continental Greece.
776 This abominable being can take various shapes, such as half billy-goat,
233 half donkey, etc., and swoops down on the flocks at night. He mates with the females and transmits a fatal disease (anthrax) to them. His attack is accompanied by noise, cries and sardonic laughter that makes the blood of the terrorized shepherds run cold. Several hours later his victims begin dying by the dozen.

776 Preventive as well as curative measures are taken against him. In
233 a corner of the sheepfold is placed salt, incense and a piece of liturgical
789 bread blessed at church. With /267/ pitch a cross is drawn on the fore-

/267 cont./

776 233 789 head of the animals. (51)

51. In this way the dark forces are opposed, the auspicious forces being derived from the Church and from religion.

All around the sheepfolds fires that give off a fetid odor are lighted. [824] The thorny shrubs of the enclosures are supposed to forbid the existance of both Daoutis and other unnamed demons, as well as evil in general. (52)

52. Thorns and odors are the means of removal. On the removal of spirits by malodorous smoke: H. Freudenthal: Das Feuer und die Menschheit, I, p. 112 f. By the same author: Das Feuer in deutchen /sic/ /correct reading: deutschem / Glauben , cited in G. Megas: [illegible], p. [illegible], n. [illegible].

If, despite all this, the Daoutis attacks, it is advisable above all not to speak of it to anyone, so as not to attract him anew. Only some old men "who are experienced with it" are warned. Then the sheepfolds that have been attacked are moved silently during the night and in absolute secrecy. Thus Daoutis, disoriented, is thereafter incapable of finding the animals and attacking them again. But that is not all. The livestock 783 233 789 must be purified of the miasmas or rather of the moral contamination with which the Daoutis has covered it. An underground passage, a kind of tunnel, is hurriedly dug out, at the entrance of which a tortoise shell is hung. [411] The animals pass through it one by one and when the last leaves it a shot is fired with the left hand. (53)

53. G. Megas: Ibid., p. 50, says that the evil spirits are attacked by the shots. In this case the weapons are loaded with the left hand and the shooter takes aim with the left eye.

[171] [312] [823] This practice, which is also followed by other rural groups of northern Greece, combines at one and the same time the curative properties of fire, the regenerative forces of the earth (the passage through the opening